

# دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

## الجزء الثالث

### Book 3

الدكتور عبد الرحيم

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**Annotated Solutions**

### Lesson 33

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Language  
of the Qur'an  
Mississauga

## Revision History

[illegible]

*Note:*

*Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.*

حَالِيَّةٌ

- The Teacher: O'Ahmad, **هَلْ تَفْتَحَنَّ** النُّوَافِذَ وَالْبُرْدَ شَدِيدٌ؟ **لَا تَفْتَحَنَّهَا إِلَّا** النَّافِذَةَ الصَّغِيرَةَ... **هَلَّا تُنَظِّفَنَّ** السَّبُّورَةَ يَا إِخْوَانُ. أُرِيدُ أَنْ أَقُولَ لَكُمْ شَيْئاً مِهْماً **فَاسْتَمِعَنَّ** إِلَيَّ. إِنَّ مِنْ أَهَمِّ وَاجِبَاتِ الْمُسْلِمِ الدَّعْوَةُ إِلَى اللَّهِ. <sup>(١)</sup> قَالَ (عَزَّ وَجَلَّ): ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ [آلِ عِمْرَانَ/ ١١٠]. <sup>(٢)</sup> وَقَالَ (عَزَّ) مَنْ قَائِلٌ: ﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحاً وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ [فُصِّلَتْ/ ٣٣]. **فَعَلَيْنَا أَنْ نَدْعُوَ النَّاسَ إِلَى دِينِ اللَّهِ.** (يَجِبُ)
- did you open the windows while the cold (weather) is severe? Don't open them except for the small window.... I shouldn't you clean the board O'brothers. I want to say to you an important thing so listen to me. Surely, among the most important duties of the Muslim is the invitation towards Allah.

- ① He said (To Him belong the Might and Majesty): 'You are the best nation raised for the mankind, you advise about the good and forbid the evil, and you believe in Allah.'
- ② He said (Glory be to Him) who says: 'And who is better in speech than the one who calls/invites towards Allah, and acts righteously and says surely I am from the Muslims.' So it a must that we invite people towards the religion of Allah.

- Ahmad: By Allah, I will definitely invite the people towards the religion of Allah. **وَاللَّهِ لَأَدْعُونَ** النَّاسَ إِلَى دِينِ اللَّهِ فِي بَلَدِي.
- Ali: By Allah, I will definitely spread Islam. **وَاللَّهِ لَأَنْشُرَنَّ** الْإِسْلَامَ فِي بَلَدِي.
- Hamid: By Allah, we will definitely fight. **وَاللَّهِ لَنُحَارِبَنَّ** الشِّرْكَ وَالْبِدْعَةَ فِي بَلَدِنَا.
- Zuhair: By Allah, we will not leave/let the non-believers spread their religion in the Muslim countries. **وَاللَّهِ لَا نَتْرُكُ** الْكُفَّارَ يَنْشُرُونَ دِينَهُمْ فِي بِلَادِ الْمُسْلِمِينَ.
- William: By Allah, **وَاللَّهِ لَسَوْفَ** أُؤَلِّفُ كِتَاباً بِاللُّغَةِ الْإِنْكَلِيزِيَّةِ لِشَرْحِ تَعَالِيمِ **الْإِسْلَامِ.** (تَخْلِيْفٌ)
- I will soon write books in the English language to explain the teachings of Islam.

distant future

(Plural of تَخْلِيْفٌ)



## تَوْكِيدُ الْفِعْلِ بِالنُّونِ

- **المُدْرَسُ :** بَارَكَ اللَّهُ فِيكُمْ وَوَفَّقَكُمْ لِمَا فِيهِ خَيْرُ الْإِسْلَامِ وَالْمُسْلِمِينَ .  
*FF: May Allah bless you (all) and make you to succeed in what is good for the Islam and the Muslims. And know that Allah (May He be Glorified and Exalted) has taught us the correct way for the invitation when He said: 'Invite toward the way of your Lord with wisdom and good preaching, and argue (discuss) with them with that which is the best (way)'. So it is mandatory for us that we follow this method.*
- **عَلِيٌّ :** وَاللَّهِ لَنُحِبُّكَ يَا أَسْتَاذُ فَإِنَّكَ لَمُرَبِّ عَظِيمٍ . جَزَاكَ اللَّهُ عَنَّا أَحْسَنَ <sup>(عَنْ + نَا)</sup> الْجَزَاءِ .  
*Ali: By Allah, we surely love you, O'teacher because truly you are a great educator. May Allah reward you good on our behalf (for our sake), the best of the reward.*
- **المُدْرَسُ :** أَقْرَأِ الْآيَاتِ يَا عَبْدَ اللَّهِ .  
*FF: Read the ayahs, O'Abdullah.*
- **عَبْدُ اللَّهِ :** (بَعْدَ الْإِسْتِعَاذَةِ وَالْبَسْمَلَةِ) ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا. بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾  
*Abdullah: (After Isti'azah and Basmalah) 'And don't think those killed in the way of Allah as dead. Nay/instead they are alive with their Lord and sustained (getting sustenance from their Lord)'. [الْعَمْرَانُ/ ١٦٩] .*
- ﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾ [الْحَجَّ/ ٤٠] .  
*'And surely Allah will help (those) who help Him (spread His religion).'*
- ﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ [الْأَنْزَاء/ ٢٣] .  
*'If either one of them or both of them reach old age, do not say to them uff (express anger or annoyance) and do not scold them, and address them with a noble speech (respectful words).'*
- **المُدْرَسُ :** أَقْرَأِ الْحَدِيثَ يَا هِشَامُ .  
*FF: Read the hadith, O'Hisham.*
- **هِشَامُ :** عَنْ الْبَرَاءِ بْنِ الْعَازِبِ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ يَنْقُلُ التُّرَابَ وَهُوَ يَقُولُ :  
*Hisham: From Al-Bara' son of 'Azib said: I saw the Prophet (PBUH) on the day of the Frenches (i.e., The Battle of Frenches) moving dirt while he was saying:*



## تَوْكِيدُ الْفِعْلِ بِالنُّونِ

① وَاللَّهُ لَوْلَا اللَّهُ مَا أَهْتَدَيْنَا وَلَا صُمْنَا وَلَا صَلَّيْنَا  
 ② فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا وَثَبَّتْ الْأَقْدَامَ إِنْ لَاقَيْنَا  
 ③ وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبِينَا  
 (الْبَخَارِيُّ) ظَهَرَ (أَسْمُ شَرْطٍ)

① By Allah, had it not been for Allah, we would not be guided, and neither we would have fasted and neither we would have prayed. ② So send down tranquility upon us, and make us hold fast our positions when we meet (the enemy). ③ And the polytheists have transgressed against us, if they want dissension, we will resist.

الْمُدْرَسُ : اقْرَأ الْبَيْتَ يَا وَلِيمُ . JJ: Read the couplet (two verses of the poetry), O'William.

وَلِيمُ : إِذَا رَأَيْتَ نُيُوبَ اللَّيْثِ بَارِزَةً فَلَا تَظَنَّ أَنَّ اللَّيْثَ يَتَسِمُ

William : When you see the canine teeth of the lion sticking out (protruding). So do not think the lion is smiling.

\* \* \* \* \*

١ - (لَا تَحْسَبَنَّ) هَذِهِ نُونُ التَّوْكِيدِ الثَّقِيلَةِ . (Never think) this is the heavy nun of emphasis.

وَلِلتَّوْكِيدِ نُونٌ أُخْرَى، هِيَ نُونُ التَّوْكِيدِ الْخَفِيفَةِ، نَحْوُ: فَأَنْزَلْنَا

سَكِينَةً عَلَيْنَا. it is the light nun of emphasis, e.g.: So send down tranquility upon us.

\* لَا يُؤَكَّدُ الْفِعْلُ الْمَاضِي، وَيُؤَكَّدُ الْمُضَارِعُ وَالْأَمْرُ. \* The past tense verb is not emphasized (with nun) and present/future and imperative verbs are emphasized (with nun).

- أَحْكَامُ آخِرِ الْفِعْلِ الْمُؤَكَّدِ بِالنُّونِ : Rules of the ending of the emphasized verb with nun:

إِسْمُ الْمَفْعُولِ

(أ)

Ⓐ Its end is made mabni (fixed) upon the fathah.

يُبْنَى آخِرُهُ عَلَى الْفَتْحِ

إِذْهَبْ : اِذْهَبْ Go

لَا تَذْهَبْ : لَا تَذْهَبْ Don't go

تَذْهَبْ : تَذْهَبْ You (m, f) go

B) The waw of the plurality is omitted because of the meeting of the two sukuns. *so the original of إِذْهَبُونَ is (إِذْهَبُونَ)*

The accusative nun is omitted for the repetition of the likes (nuns).

إِذْهَبُوا = إِذْهَبُوا + وَ

(ب)

إِذْهَبُوا : Go (PL)  
لَا تَذْهَبُوا : Don't go (PL)  
تَذْهَبُونَ : You go (PL)

C) The ya of the second person is omitted because of the meeting of the two sukuns. *So the original of إِذْهَبِينَ is (إِذْهَبِينَ)*

The accusative nun is omitted for the repetition of the likes (nuns).

تَذْهَبِينَ = تَذْهَبِينَ + يَ

(ج)

إِذْهَبِينَ : Go (F)  
لَا تَذْهَبِينَ : Don't go (F)  
تَذْهَبِينَ : You go (F)

D) The alif of the duality is not dropped due to the meeting of the two sukuns, and the nun of emphasis is given a Kasrah.

The accusative nun is omitted for the repetition of the likes (nuns).

إِذْهَبَانِ : Go (2)

لَا تَذْهَبَانِ : Don't go (2)

تَذْهَبَانِ : You go (2)

(د)

E) An alif is added between the nun of femininity and the nun of emphasis, and the nun of emphasis is given a Kasrah.

The nun of feminine is not omitted because it is a doer.

إِذْهَبَانِ : Go (F>2)

لَا تَذْهَبَانِ : Don't go (F>2)

تَذْهَبَانِ : You go (F>2)

(هـ)

F) تُرَدُّ لَامُ الْفِعْلِ النَّاقِصِ عِنْدَ الْحَوْقِ نُونِ التَّوَكُّيدِ.

The (lam kalima) of the incomplete verb returns with joining the nun of emphasis.

إِمَشِي : Walk

لَا تَنْسِي : Don't forget (ي)

أَدْعُ : Invite

Make the following verbs emphatic with the heavy run of emphasis : أَكَّدَ الْأَفْعَالُ الْآتِيَةَ بِنُونِ التَّوَكِيدِ الثَّقِيلَةِ :

أَخْرَجَ	أَدْخَلُوا	اجْلِسِي	اشْرَبَا	اُكْتُبْنَ	اجْرِي	لَا تَبْكِي	لَا تَشْكِي	أُخْرِجَنَّ	أَدْخُلَنَّ	اجْلِسَنَّ
Exit	Enter	Sit	Drink	Write	Run	Cry	Complain	Leave	Enter	Sit
(M)	(M>2)	(F)								
تَفْتَحُونَ	أَحْفَظُ	تُسَافِرَانِ	تَشْرَبِينَ	تَضْرِبْنَ	لَا تَخْرُجُوا	إِشْرَبَا	اُكْتُبْنَا	اجْرِي	لَا تَبْكِي	لَا تَشْكِي
Open	Save	Travel	Drink	Hit	Leave	Drink	Write	Reward	Don't cry	Don't complain
(2)										

٢ - مواضع توكيد الفعل بالنون : Situations of emphasis of the verb with nun.

فعل الأمر : يجوز توكيده مطلقاً، نحو: اُخْرِجَنَّ. The imperative verb: Its emphasis is permitted unrestricted, e.g.: Leave absolutely

الفعل المضارع : The present tense :

١) يجوز توكيده إذا كان طلبياً، نحو : (١) Its emphasis is permissible if it is a طلبية (request), e.g.:

A) 'You must not think (that) Allah is unaware of what the transgressors are doing.' (أ) لَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ [إبراهيم/٤٢].

B) Everyone must sit in his place. (ب) لِيَجْلِسَنَ كُلُّ وَاحِدٍ فِي مَكَانِهِ. لَا إِلَهَ إِلَّا هُوَ

C) Must you travel while you are sick? (ج) أَتَسَافِرَنَّ وَأَنْتَ مَرِيضٌ؟ حَرِّفْ اسْتِغْنَامَ

D) Shouldn't you work hard as the examination has approached. (د) هَلَّا تَجْتَهِدَنَّ فَقَدْ اقْتَرَبَ الْإِمْتِحَانُ. طَلَبَ بِقُوَّةٍ بِشَدَّةٍ

٢) توكيده قريب من الواجب إذا وقع بعد (إمّا) الشرطية (وهي «إن») (almost) compulsory when it occurs after (إمّا) conditional (and it is (إن) emphasized with the extra (مّا)), e.g.:  
(فَلَا تَقُلْ لَهُمَا أُفٍّ) ... 'If either one of them or both of them reach old age, do not say to them uff (express anger)'

٣) يجب توكيده إذا وقع جواباً للقسم ، وذلك بثلاثة شروط : (٣) Its emphasis is necessary when it occurs as an answer to the oath, and that it is with three conditions:

(أ) أن يكون مثبتاً. (أ) أَنْ يَكُونَ مُثَبِّتاً.

(ب) مستقبلاً. (ب) مُسْتَقْبَلًا.

(ج) غير مفصول من لام الجواب بفواصل ، نحو: (ج) (It is) not separated from the lam of the answer (of Oath) with a separation, e.g.:



'By Allah, I will definitely plan (something against) your idols.'

﴿وَتَأْتِيهِمْ لَأَكِيدَنَّ أَصْنَامَكُمْ﴾ [الأنبياء/ ٥٧].

\* And its emphasis is not permissible if any of these conditions is missing, e.g.,

A) For it's being in negation. (أ) وَاللَّهِ لَا أَخْرُجُ. By Allah, I will not leave. لَكُونِهِ مَنفِيًّا.

B) For it's being in the present. (ب) وَاللَّهِ لَا حُبُّكَ. By Allah, I love you. لَكُونِهِ لِلْحَالِ.

C) For it's being separate from the lam of the answer. (ج) وَاللَّهِ لَا إِلَى الْمَدِيرِ أَشْكُوكَ. By Allah I will (complain) to the principal about you. لَكُونِهِ مَفْصُولًا مِنْ لَامِ الْجَوَابِ.

3- Extract from the lesson what is mentioned/appears in it from the examples of the emphasis of the verb with nun. And mention what is compulsory in it for emphasis, and what is optional.

See Highlights in the Lesson and Next Page

4- Oral exercise

تَمْرِينَ شَفَوِي :

(أ) يَقُولُ طَالِبٌ لآخر: لَا تَفْعَلْ كَذَا، فَيَرُدُّ عَلَيْهِ قَائِلًا: وَاللَّهِ لَا أَفْعَلَنَّ كَذَا.

(ب) ثُمَّ يَقُولُ: أَفْعَلْ كَذَا. وَيَرُدُّ عَلَيْهِ قَائِلًا: وَاللَّهِ لَا أَفْعَلُ كَذَا.

(مثال: لَا تَجْلِسْ هُنَا / وَاللَّهِ لَا أَجْلِسَنَّ هُنَا / أَجْلِسْ هُنَا / وَاللَّهِ لَا أَجْلِسُ هُنَا).

A) A student says to other:

Don't do like that, so he replies to him saying:

By Allah, I will do like that.

B) Then he says:

Do like that, so he replies to him saying:

By Allah, I will not do like that.

(An example :

Don't sit here / By Allah I will sit here

sit here / By Allah, I will not sit here.)

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Mention of what is compulsory in it for emphasis and what is permissible

Emphasis of the verb with nun

تَوَكِيدُ الْفِعْلِ بِالنُّونِ	ذِكْرُ مَا وَجَبَ فِيهِ التَّوَكِيدُ وَمَا جَازَ
١	هَلْ تَفْتَحَنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ طَلِبِيٌّ
٢	لَا تَفْتَحَنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ طَلِبِيٌّ
٣	هَلَّا تُنْظَفَنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ طَلِبِيٌّ
٤	فَاسْتَمِعَنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ أَمْرِيٌّ
٥	وَاللَّهِ لَأَدْعُونَ يَجِبُ تَوَكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ
٦	وَاللَّهِ لَأَنْشُرَنَّ يَجِبُ تَوَكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ
٧	وَاللَّهِ لَنُحَارِبَنَّ يَجِبُ تَوَكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ
٨	وَلَا تَحْسَبَنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ طَلِبِيٌّ
٩	وَلَيَنْصُرَنَّ يَجِبُ تَوَكِيدُهُ لِأَنَّهُ جَوَابُ الْقَسَمِ الْمُقَدَّرِ، وَالتَّقْدِيرُ: وَاللَّهُ لَيَنْصُرَنَّ
١٠	إِمَّا يَبْلُغَنَّ تَوَكِيدُهُ قَرِيبٌ مِنَ الْوَاجِبِ لِأَنَّهُ وَقَعَ بَعْدَ (إِمَّا) الشَّرْطِيَّةِ
١١	فَلَا تَظُنَّنَّ يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ طَلِبِيٌّ
١٢	فَأَنْزِلَنَّ (هَذِهِ نُونُ التَّوَكِيدِ الْخَفِيفَةِ) يَجُوزُ تَوَكِيدُهُ لِأَنَّهُ فِعْلٌ أَمْرِيٌّ

① Its emphasis is permissible because it is the verb of demand or imperative verb.

② Its emphasis is permissible because it is answer of the oath

①

②

Its emphasis is near compulsory because it occurs after (إِمَّا) the condition

①

①



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5- Make the verb in every sentence which follows the answer for oath, and change what is necessary. **٥ - اجْعَلِ الْفِعْلَ فِي كُلِّ جُمْلَةٍ مِمَّا يَأْتِي جَوَابًا لِلْقَسَمِ ، وَغَيْرِ مَا يُلْزَمُ :**

1) By Allah, I will work hard from ... **وَاللّٰهُ لَا أَجْتَهِدُ ...** (١) **أَجْتَهِدُ مِنَ الْأُسْبُوعِ الْقَادِمِ .**  
the next week.

2) By Allah, I don't smoke. **وَاللّٰهُ لَا أُدَخِّنُ .** (٢) **لَا أُدَخِّنُ .**  
Nun of emphasis is not used with negation

3) By Allah, we will visit you tomorrow. **وَاللّٰهُ لَا نَزُورُكَ غَدًا .** (٣) **نَزُورُكَ غَدًا .**

4) By Allah, I dislike calling him with abusive names. **وَاللّٰهُ لَا أَكْرَهُ ...** (٤) **أَكْرَهُ التَّنَازُبَ بِالْأَلْقَابِ .**

5) By Allah, I will teach the Arabic language to the people of my country after the graduation. **وَاللّٰهُ لَا أَعْلَمُ ...** (٥) **أَعْلَمُ أَهْلَ بَلَدِي اللُّغَةَ الْعَرَبِيَّةَ بَعْدَ التَّخَرُّجِ .**

6) By Allah, soon I will give you a useful book. **وَاللّٰهُ لَا سَوْفَ أُعْطِيكَ ...** (٦) **سَوْفَ أُعْطِيكَ كِتَابًا مُفِيدًا .**

7) By Allah, I think it is correct. **وَاللّٰهُ لَا أَظُنُّهُ صَوَابًا .** (٧) **أَظُنُّهُ صَوَابًا .**

8) By Allah, Allah will not forgive shirk. **وَاللّٰهُ لَا يَغْفِرُ الشِّرْكَ .** (٨) **لَا يَغْفِرُ اللَّهُ الشِّرْكَ .**  
(worshipping anyone other than Him)

(تَضَجَّرَ - يَتَضَجَّرُ)

6- **(أَفٌّ) إِسْمُ فِعْلٍ مُضَارِعٌ بِمَعْنَى (أَتَضَجَّرُ) .** **٦ - (أَفٌّ) is the present tense noun of verb with the meaning of (I am annoyed).**

7- **هَاتِ الْمُضَارِعَ وَالْأَمْرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :** **٧ - هَاتِ الْمُضَارِعَ وَالْأَمْرَ مِنَ الْأَفْعَالِ الْآتِيَةِ :**  
from the following verbs :  
نَشَرَ . حَارَبَ . جَادَلَ . بَغَى . نَهَرَ .

The command	The present tense	الْأَمْرُ	الْمُضَارِعُ	
Announce	To announce	أُنشِرْ	يُنشِرُ	نَشَرَ
Fight	To wage war	حَارِبْ	يُحَارِبُ	حَارَبَ
Argue	To argue	جَادِلْ	يُجَادِلُ	جَادَلَ
Seek	To seek	ابْغِ	يَبْغِي	بَغَى
Flow	To flow	انْهَرْ	يَنْهَرُ	نَهَرَ



٨ - ﴿بَلْ أَحْيَاءُ﴾ أَيِ «بَلْ هُمْ أَحْيَاءُ». إِذَا جَاءَتْ «بَلْ» قَبْلَ الْجُمْلَةِ فَهِيَ  
 حَرْفُ ابْتِدَاءٍ، وَتَفِيدُ الْإِضْرَابَ. وَالْإِضْرَابُ إمَّا إِبْطَالِيٌّ كَمَا فِي هَذِهِ  
 الْآيَةِ؛ وَإِمَّا انْتِقَالِيٌّ كَمَا فِي ﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا﴾.  
 \*

'Nay alive', i.e., 'Nay they are alive'. When (بَلْ) comes before the sentence,  
 it is the word of beginning and indicates digression,  
 And the digression is either nullifying/cancelling (the previous idea) like in this ayah  
 or it transfers (the previous idea) like in :

'On the contrary, you prefer the worldly life.'

IV  
 فَضَّلَ → أَشَرَّ يُؤْثِرُ  
 To prefer

## The New Words

## الكلمات الجديدة

دَعَى (a-u) To call, to summon

دَعْوَةٌ call, invitation

عَزَّ يَعِزُّ عِزًّا (a-i) To be respected, be strong, powerful

نَشَرَ يَنْشُرُ نَشْرًا (a-u) To spread out, to propagate, to publicize

حَارَبَ يُحَارِبُ مُحَارَبَةً (III) To combat, wage war

تَرَكَ يَتْرُكُ تَرْكًا (a-u) To leave behind, pass over

أَلَفَ يُؤَلِّفُ تَأْلِيمًا (II) To compile, to compose, write a book, to accustom

عَلَّمَ يُعَلِّمُ تَعْلِيمًا (II) To teach, to educate

تَعْلِيمٌ Information, advice, instruction, direction, teaching, تَعَالِيمٌ (جَمْعٌ)

وَفَّقَ يُوفِّقُ تَوْفِيقًا (II) To make suitable, to reconcile, to re-establish relations

وَعَّظَ يَعِظُ وَعْظًا (a-i) To preach, to appeal, to admonish, exhort

مَوْعِظَةٌ Spiritual counsel, religious exhortation, reprimand

حَسَنَةٌ Good, good deed, charity, benefaction, something of advantage or benefit

جَادَلَ يُجَادِلُ مُجَادَلَةً (III) To argue, to debate, to dispute, contest, quarrel

اتَّبَعَ يَتَّبِعُ اتِّبَاعًا (VIII) To follow, to observe

رَبَّى يُرَبِّي تَرْبِيَةً (II) To make or let grow, to raise or rear a child, to educate, to cultivate a plant

اسْمُ الْفَاعِلِ مُرَبٍّ Educator, pedagogue, breeder

بَلَغَ يَبْلُغُ بُلُوغًا (a-u) To come, to come of age, to attain puberty (boy)

كِلَاهُمَا Both of them

نَهَرَ يَنْهَرُ نَهْرًا (a-a) To chide, scold, reproach, turn away with angry words, to repulse, also to gush forth

خَنْدَقٌ Ditch, trench

تُرَابٌ Dirt, earth, ground, soil

نَقَلَ يَنْقُلُ نَقْلًا (a-u) To displace, move away, carry away

صَامَ يَصُومُ صَوْمًا (a-u) To fast

سَكِينَةٌ Calmness, tranquility, peace

بَعَى يَبْغِي بُعَاءً (a-i) To seek, to desire

بَغَى عَلَى To wrong or oppress someone

لَاقَى يُلَاقِي مُلَاقَاةً (III) To meet, to encounter someone

أَفْتَنَ يَفْتِنُ إِفْتَانًا (VIII) To subject to temptation, to be charmed

فِتْنَةٌ Temptation, فِتْنٌ (جَمْعٌ)

بَيْتٌ House, verse of a poem

نَابٌ Canine teeth, نُيُوبٌ (جَمْعٌ)

تَوَالِي الْأَمْثَالِ Two or more identical consonants or vowels following each other in close succession (Grammar related : Arabic does not like this phonetic

phenomenon and usually changes identical speech sound to become attached)

(جَمْع) لَيْثُ, لَيْثُ Lion

بَرَزَ يَبْرُزُ بُرُوزًا (a-u) To come out, to emerge, to protrude

بَارَزَ Protruding

ثَقِيلَةٌ Heavy, weighty

خَفِيفَةٌ Light, weak, easy

رَدَّ يَرُدُّ رَدًّا (a-u) To send back, to bring back

لَحَقَ يَلْحَقُ لُحُوفًا (i-a) To touch up, to cling, to catch, to adhere

أَكَّدَ يُؤَكِّدُ تَأَكِّدًا (II) To emphasize

وَكَّدَ يُؤَكِّدُ تَوْكِيدًا (II) To affirm, to confirm, give assurance

(جَمْع) مَوَاضِعُ Position, spot, locality, object, مَوْضِعٌ

وَجَبَ يَجِبُ وَجُوبًا (a-i) To be obligatory

فَصَلَ يَفْصِلُ فَصْلًا (a-i) To be separated

(اسْمُ الْمَفْعُولِ) مَفْصُولٌ Separated

فَقَدَ يَفْقِدُ فَقْدَانًا (a-i) To lose, to have lost, not to have

جَازَ يَجُوزُ جَوَازًا (a-u) To be permitted, to pass, to be possible

عَيَّرَ يُعَيِّرُ تَغْيِيرًا (II) To alter, to modify

لَزِمَ يَلْزِمُ لُزُومًا (i-a) To belong, to accompany

تَنَابَرَ يَتَنَابَرُ تَنَابُرًا (VI) To give derisive names to each other

صَابَ يَصُوبُ صَوْبًا (a-u) To be correct, right, to be appropriate

صَوَابٌ Something which is correct, appropriate

أَفٍّ Expressing anger or displeasure

تَضَجَّرَ يَتَضَجَّرُ تَضَجُّرًا (V) To be annoyed

آثَرَ (ءَاثَرَ) يُؤَثِّرُ إِثَارًا (IV) To prefer something

أَضْرَبَ يُضْرِبُ إِضْرَابًا (IV) To turn away, to abandon, be annoyed

إِضْرَابٌ Grammatically, it means 'abandoning'

إِضْرَابٌ إِبْطَالِيٌّ Totally abandoning the previous subject

إِضْرَابٌ إِنْتِقَالِيٌّ Passing to another subject without abandoning the previous one



الصفحة الأخيرة من هذا الملف

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